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ECONOMY.

Luke 16. 3. **T**HE SLOTHFUL man says, I cannot dig.

He therefore supports himself by *Fraud* and V. 5, 6, 7. *Treachery*, and has recourse to very *unjust* ill means.

2 *Thess.* 3. 9. I will shew you an Example worthy of your imitation.

I myself am, by *Occupation*, a **TENT**
Acts 20. 34. **MAKER.** *These hands* have minister'd to my Necessities.

2 *Cor.* 11. 9. You well remember, Brethren, my *Labour* and *Travail*.

1 *Thess.* 5. Copy after the **PATTERN.**
12, 13.

This Command I give unto you—If any man
2 *Thess.* 3. will not *Work*, neither shall he *Eat*.
10.



OECONOMY

Consider'd under

FORECAST, *Luke 14. 28.*

ORDER, *John 20. 7.*

PRUDENCE, *John 6. 12.*

ASSIDUITY. *Luke 19. 13.*

AN exhortation to FRUGALITY at the
Season—NOW—when the Tide of
 PLEASURE—DISSIPATION—and EXTRAVAGANCE runs so very high, is a WORD spoke
 in *due Season*. One of our Prelates ^a expresses it so.

Lament. 2. Never was DEARTH and Scarcity at such a Pitch.
 19.

Gen. 45. 6. Even the *Necessaries* of Life are most RE-
 MARKABLY *expensive*.

Levit. 26. The Bread deliver'd to you by WEIGHT
 26. ye shall eat with *Anguish*, and drink your Water

Ezek. 4. 16. by MEASURE with *Astonishment*.

^a Archbishop Herring, Sermon the sixth, Page 212.

How applicable are those words of *Cicero* to our *National Luxury*

Nulla est externa natio quam pertimescamus.

Omnia externa, Terrâ Mariq; pacata sunt.

Bellum Domesticum manet.

Intus insidiae sunt

Intus Inclusum periculum est.

Intus est Hostis.

Cum Luxuria nobis—

Cum Voluptate—

Cum Libidine certandum est.

In Catalin. Orat. 2^{da}



Printed

FRUGALITY

A N D

DILIGENCE,

RECOMMENDED and ENFORC'D

FROM

SCRIPTURE.

He that contemneth SMALL THINGS, shall fall by
LITTLE and LITTLE. *Ecclus. xix. 1.*

The GREAT WASTER is Brother to the *Slothful*
Man. *Prov. xviii. 9.*

Τὴς ἐστὶν ὁ φρονιμος οἰκονομος. *Luke xii. 42.*

By EDWARD WATKINSON, M. D.

Rector of CHART in KENT.

Compos'd for his PARISHIONERS.

Mark the Contrast in *Luke*, Chap. 15.

I wasted my Substance, V. 13.

I perish with HUNGER, V. 17.

R O R K:

Printed by A. WARD, for the AUTHOR, 1766.



[2 Peter I. 12, 13.]

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INTRODUCTION.

OECONOMY is the Subject of the following ESSAY: And it must be universally allowed to be of the *utmost Importance*.

OECONOMY is a *comprehensive* Word. It includes all that *Provident Care*—*exact uniformity* and *Prudent Conduct*,

So absolutely requisite and necessary to form the *Conduct of Life*.

Let it not therefore be consider'd in a *Partial* Sense, as something that relates only to *one*, and concerns not *Another*.

But is what the *meanest* station necessarily calls for, the most *exalted* cannot dispense with.

OECONOMY is equally requir'd in the *Cabinet*: in the *Field*—in *public*—in *private* life.—In the support of *Government* itself.

OECONOMY is not suited only to particular *Times*—*Circumstances*—and *Occasions*.

It is absolutely requisite in *all* Situations.

It is highly necessary to the sustaining *every Character*—to the support of *every Society*—to the interest of *every individual* of the Community—

INTRODUCTION.

ty—the affairs of State as well as the concerns of the Closet.

It is a *Moral* } Virtue.
It is a *Christian* }

ECONOMY implies that *Uniformity—Propriety—and Consistency of Conduct* which is seen thro' every action. A **Decorum** in the seasons of *relaxation—and in every Enjoyment.*

That temper of mind which is dispos'd to *re-trench* every unnecessary expence—and to *improve* every acquisition to the glory of the *Giver—your own happiness—and that of your Fellow Creatures.*

Since then the **SUBJECT** is so *important* in every point of view, and all persons are so deeply *interested* in it, it may not be an useless Task (perhaps not an unseasonable one at this juncture, when the *Dissolute Maxims of Luxury and Pleasure seem to be the peculiar and Leading Principles of the Times*) minutely to investigate and enquire into the respective *qualifications* requisite to form this **GREAT CHARACTER.**

I. FORECAST.

Is it your intention to build?

Sit down first. *Compute* the Cost. *Luke* 14. 28.

So shall you avoid Taunts and Reproaches.

To what purpose is WASTE?

Isaiah 59. 7.

Eccles. 18.

25.

Prov. 18. 9.

Mat. 26. 8.

Mark 14. 4.

IT is the Remark, and very *just* is the Observation, of his present GRACE of YORK, that FRUGALITY (see his Sermon of April 26, 1753, page 20th) is the *strongest* safeguard to *Fidelity*.

In all posts, in all your dealings with Mankind, in every station of life, it is requir'd from you, that you act with *honour*—and approve ourselves *Faithfull*. *1 Cor.* 4. 2.

Had not the Steward in the Gospel, tempted by Satan, who had long stood at his right hand. Tempted by AVARICE, which had taken entire possession of his heart. *Luke* 16. 2. *Psf.* 109. 5. *1 Tim.* 6. 9, 10.

Had he not WASTED the substance of his word, (you observe *there* lay his Guilt—that was the accusation brought against him) it is very probable he would have been able to have maintained his Integrity, for Indigence and Want are the sure and certain consequences of WASTE. *Luke* 16. 1. *Luke* 15. 14.

Look abroad into the World, and take a survey of human conduct in general, you will find that a great many are impoverish'd by their own *Prov.* 6. 9, 10, 11.

A

10 *Jesus said to his Disciples—Gather up the Fragments.*

Job 30. 3. A great many reduc'd to Want thro' Thought-
Ezek. 4. 17. *lessness—Irregularity—and Imprudence.*

Pf. 144. 14. Hence it is that we hear of these *complaining*s
in our streets. So that we may well take up the
words of the Wise Man, and say, *The foolish-*
Prov. 19. 3. *ness of man perverteth his way, and his heart fret-*
teth against the Lord. Instead of tracing effects
from their proper causes, and laying the blame
on themselves, (as they ought) they are too apt
to murmur—repine—and charge God foolishly.
Job 1. 22. A provident care for your own future welfare has
ever been esteem'd one of the first and most dis-
tinguishing Marks of Human Wisdom.

Joseph shewed his Sagacity in nothing more
than in the discreet advice which he gave to *Pha-*
raoh, to lay up in the seven plenteous years for
the seven ensuing ones of *Famine*; and it was
this *Oeconomical* Counsel that so immediately
Gen. 41. 38. struck the King—"Where shall we find such
"one as this? A Man in whom is the Spirit
"God?"

The Ant (that seemingly insignificant Insect
is recommended to your consideration, both by
Prov. 6. 6, the sacred and profane Writers^b, as a pattern
7, 8. worthy of your imitation, for it's provident For-
Prov. 22. 3. cast.

The discreet person is described by *Solomon*
as "foreseeing the Evil, and then using proper
Means for the Avoidance of it.

Forecast is one distinguishing Characteristic
the wise woman.—*She looketh well unto the*
Prov. 31. 27. *ways of her Household.*

How much soever this may be now neglected
by many women, as below their notice,

^b "Parvula (nam exemplo est) magni formica laboris.
" — haud ignara, & non incauta futuri." *Hort.*

Jesus said to his Disciples—Let nothing be lost.

*height of rank—no dignity—no store of affluence
can justify such neglect.*

The Care of a Household all ages, all nations,
have agreed to consider as an *Indispensable Part*
of Female Employment in every Situation that ad-
mits of it.

What do not great families suffer daily from
the incapacity or inattention of those Mistresses
that leave all to House-keepers, and other ser-
vants?

How many large estates might be sav'd from
ruin by a *wiser Conduct*.

Mark attentively therefore this passage.

SHE LOOKETH WELL TO THE Prov. 31.
27.

No Woman in the World ought to think it
beneath her to be an ŒCONOMIST.

An ŒCONOMIST is a character truly re-
spectable in whatever station.

To see that time which should be laid out in
examining the accounts—regulating the opera-
tions—and watching over the interests of—
perhaps a numerous family, to see it lost—worse
than lost, in visiting—in Dress—in indolence—or
Gaming, is inexcusable. IT IS SO—YEA,
AND IT EVER WILL BE SO.

will be so

Be the Income ever so certain,

Be it ever so considerable,

Be it ever so immense.

Job 20. 22.

In this Age, the order—the Figure—the set-
ting off of a Table, is pretty well understood as
far as relates to Splendour and Parade; but
according to the Pattern of the mother of King Prov. 31.
10 to 30.
(*Emuel*) would it not be worth a young wo-
man's while to Improve upon the Art, by learn-
ing to connect Frugality with Elegance?

In

12 *Jesus said to his Disciples—Gather up the Fragments.*

In the Case before us, the Pattern is noble.

'Tis full of *Instruction*.

The whole chapter (setting aside the exordium) is full fraught with *æconomical accomplishments*, and what constitutes **GOOD HOUSEWIFE-
RY**, not a single Verse but glows with

Fine Sentiments,

Beautiful Metaphors,

Apposite Allusions.

You find her ever active and employ'd, (*for*
Prov. 31. 18 *her Candle goeth not out by night*) ever planning
and contriving, and previous to her buying a
piece of Ground, she sitteth down first to Com-
Luke 14. 28. *pute the Cost.*

The original word here translated *consider'd*
is remarkably expressive. She resolved in her
mind; "in the deep of her Heart." She
Pf. 64. 6. gave herself Time to reflect, and to *deliberate*
upon it, before she *put it in Execution*.

This was *her Conduct*, and that it may have
its due weight with people of all Ranks, (not
excepting even the *highest Personages*) let it be
remembered, that it was the *Conduct* of no less a
Prov. 31. 1. woman, than the *Mother of King Lemuel*.^c

^c Here a great *Example* presents itself
to you, of One of the most *illustrious* Per-
sonages in the *Kingdom*.—In his Way of
Living, *temperate* and *regular*; inviolably
preserving that *Propriety* of Character,
which in Kings, who lead the Taste of the
World, is a *distinguished* Virtue; and
methodical in every Branch of *Æconomy*,
that his *Attention* descends to every Object

Blessed

Jesus said to his Disciples—*Let nothing be lost.*

It was this *provident Forecast* in the Steward, which attracted the Admiration of his Lord; for so, and in this Sense only, must those Words be understood.—“And the Lord commended the unjust Steward.” For what? For his being (*provident*) the sagacious *Discernment* which he shewed for his future Support, had he used justifiable means, was doubtless laudable. *Luke 16. 2.*

The Events of this Life are fluctuating and precarious; ought not then some Provision to be made for *unforeseen Losses*? Ought you not to extend your Views further than the Supply of your present Wants? Ought you not to lay up something for *Futurity*? For you know not your End—nor the Number of your Days—neither can ye be certify’d *how long* ye have to live. *Psal. 39. 5.*

To look no further than the *present Moment*, *Eccles. 9. 10.* to live at random, secure, and careless of any future Exigencies; to concern yourselves about nothing but what is immediately before you; and, in the Enjoyment of *To-day*, to take no manner of thought for the *Morrow*, must inevitably be productive of the most fatal Consequences, not only to yourselves, but also to posterity. It entails Misery upon “Children that are yet unborn!” *Psal. 78. 56.*

B

In

such an Age of *Dissipation* and *Extravagance*, what may not we hope from the happy Influence of such an Example?—from the Pattern of One, who, conscious being the First in Power, is emulous of being the First in *Virtue*?

Blessed art thou, O Land! when, &c. *Eccles. 10.*

14 *Jesus said to his Disciples—Gather up the Fragments*

In what lively Colours doth the Wise Man
Eccles. 5. paint this too common Error!—"He begetteth
14. "Son, and lo! there is nothing in his Hand."

And St. Paul himself avers, that, "he hath
1 Tim. 5. 8. sunk even below Infidelity, who is negligent
"to provide for those of his own House."

While you guard against an *anxious Sollicitude*
μὴ ἐπιμενῶν
1 Cor. 7. 32. (an Imputation very ill becoming a Christian)
to look forward to the Consequences, to the Issue
and Event of things (as far as you are able)
is such a Conduct, as *Reason* must naturally suggest,
Scripture warrants, and *Religion* itself enjoins;
such as a wise man must approve of, and such as a good one cannot condemn.

"*Reason* bids you for your own provide."

Such a Share of Bliss and Happiness as this
World admits of, undoubtedly man may seek
after; but find it he will not, enjoy it he cannot
without serious *Thought* and due *Reflexion*. This
the united voice of Reason and Scripture calls
for. This the Rotation and Vicissitude of all
human Affairs requires; not only when you
Ezek. 20. 37. "pass under the Rod;" for then it is compulsion,
it is necessity drives you to it; but also
"in the day of prosperity," when *Levity* of
Eccles. 7. 14. Mind and Dissipation of Thought is apt to be
too predominant: For that Laughter must certainly
be mad, and that Mirth frantic, which is
not restrained by *Thought*, and tempered with
Eccles. 2. 2. *Reflexion*. Is not this the most natural Use of
that noble Faculty, by which you are distinguished
from every other part of the Creation? It is by this
you are enabled to determine what is best for you to do,
and to weigh the Consequence before you form a Resolution.

De

Jesus said to his Disciples—Let nothing be lost.

15

A discreet and provident *Forecast* is absolutely necessary in human conduct, to enable you to steer your course through life with ease and satisfaction; not only requisite to your *temporal* *Psal.* 30. 6. interest, but in itself an indispensable *Duty*, con-
sistent to the first principle implanted in human nature: For you may very easily be brought to conceive in *what* State that person's affairs must consequently be, who never allows any time *Eccles.* 4. 4. to reflect and consider.

Both *sacred* and *profane* History furnishes you with Examples of this kind, *viz.* *Matt.* xxv. 2. What stronger instance of *Improvvidence* can you have than in those five Virgins, who took no oil in their Vessels to supply their Lamps? For to what purpose had they their Vessels, if they made no Use of them! Surely, if they were not foolish (for it is under that Denomination [*μωροι*]) our Lord bids us to consider them) they would not have neglected this necessary Precaution.

An equal instance of *Improvvidence* is set before you in that Person who "raised up his Friend at Midnight to borrow three Loaves, having Luke 11. 5. a Guest come, and nothing to set before 6. him."

In *profane* History, *Steel*, *Fielding*, *Gay*, and *Voltaire*, are striking Instances; all of them being once affluent, sustained with Corn, and Wine, and Oil; and (as *Job* expresses it) "washing their Steps in Butter." But thinking no *Job* 29. 6. other, than that "To-morrow should be as this *Isai.* 56. 12. Day, and much more abundant," they so embarrassed their Circumstances, that they were

B 2

ever

c Dona Præsentis rape lætus Horæ,

(Quid sit futurum cras, fuge quaerere)

Deprome Vina, et Curis expeditus,

Linq; severa.

HORACE, lib. 3. ode 8.

16 *Jesus said to his Disciples—Gather up the Fragments, ever in Straits and Difficulties; ever struggling with Want; ever under the Pressure of Necessity.*

Were the Enjoyments of the Voluptuary the Foundation of true and solid *Happiness*; (for *this* is the Object in View, though they miss their *Aim*) there might be some *Pretence* at least to such an *eager* Pursuit of them. But, in Truth, the Case is much *otherwise*: Felicity doth *not* make her Abode with the *Sensualist*; neither does she dwell in the *House of Feasting*. The Voluptuary is *not* the most *happy* Person in the World.—For *Happiness* is a *secret* Thing; it depends upon *hidden* Causes;—it is founded upon the *Government of yourselves*;—it cannot be *acquired*, nor is so valuable a *Purchase* to be made, but by Thought, Reflexion, and the Command of your Passions; for mark well, O ye Sons of *Pleasure*! the Denunciation of God, by the Mouth of his Prophet: “This shall ye have of mine Hand; ye shall lie down in Sorrow.” *Isaiah* 50. 11.

There is an *Oeconomy* that must always be observed in every Pursuit, Action, or Undertaking. Even your *Pleasures*, except used with
Pf. 104. 26. *Moderation*, prudently varied, and pursued rather as a temporary *Relaxation*, than as a constant *Employment*, soon become *insipid*. The most innocent Enjoyments have their Bounds.
Isai. 47. 8. It is a *temperate* Use that constitutes the *Bliss* and preserves those Powers and Faculties, in the proper *Exertion* of which the *Happiness* of this Life entirely depends. Health and Competence are the Product of *Temperance*; but when once you pass the Bounds of *Moderation*, and fall into the *Dissipations* of *Pleasure*, the Taste

17

Isai. 38. 17.
Rev. 10. 9.

ORDER

"ORDER is Heav'n's first Law." POPE.

Gen. I. 2.

Job 37. 16.

1 Cor. 14:1

40.

want Job 35. 5.

CICERO *pro Muræna.*

18 *Jesus said to his Disciples—Gather up the Fragments*

want no Interpreter to explain their Meaning. They are a perpetual, though a *tacit* Admonition to the World every Day and Night; and, by their regular and constant Vicissitude, (as the late Bishop of London expresses it) set forth the Excellency of Wisdom and Order, by which they were constituted.

Pf. 104. 19. "The Sun has his *stated* Time of going down."

Pf. 19. 5, 6. "The Moon is appointed for certain *Seasons*."

Pf. 8. 3. "The Stars, in their *Courses*, govern the

Pf. 136. 9. "Night."

"The Sea keeps its *old* Channel;" and in its utmost Fury remembers the first Law of its Maker—"Hitherto shalt thou go, but no further."

Jer. 5. 22. "further."

Reflect on the admirable Contexture of the human Frame: "The whole Body fitly joined

Eph. 4. 16. "together, and compacted by that, which every

"Joint supplieth; so that each Member has

"that office to which it is peculiarly adapted

1 Cor. 12. "performs its *Function*, and is subservient to

21. "proper End."

The Supreme Being, who thus doth every thing in *Regularity* and *Method*, will certainly

1 Cor. 14. take most Delight in those Servants who love

40. (like *Himself*) "Decency and Order."

Hebrews 1. OBSERVE the CONDUCT of CHRIST

The IMAGE of GOD:

A perfect Pattern to you, since his Life was one continued scene of *Order*, *Method*, and *Regularity*; and in this, as in every thing else, "left you an Example, that you should follow his Steps."

1 Pet. 2. 21.

"left you an Example, that you should follow his Steps."

—Follower—

—Follower—

—Follower—

—Follower—

—Follower—

—Follower—

—Follower—

—Follower—

Jesus said to his Disciples—Let nothing be lost. 19

When he fed the Five Thousand, he did not feed them as the Latin speaks, (*Conglomeratim*) Mark 6. 39f. 40. or then how *confused* must the Distribution have been! how *irregularly* served! No. He ordered them to *sit down* on the Grass. He disposed them by *Fiftys* in a Company. He distributed the Bread *through the Hands of his Disciples*.

Even in that light and trivial Circumstance John 20. 7. of the *Napkin*, if any thing may be said to deserve that Appellation, in which the Lord of Glory had a share, you may trace the Footsteps of that *Order, Regularity, and Method*, which extends itself to every point of his Conduct, and is thus *conspicuous* in the most minute occurrences of his Life.

The *Napkin* about his Head, when he rose from the Grave, was not *carelessly* flung off; nor *loosely* cast aside; nor thrown amongst the other Linen. No. He *wrapped* it up. He laid it in a place *by itself*. Luke 24. 12.

"All Scripture is written for our Learning." and doubtless this Circumstance was recorded 2Tim. 3. 16, 17. with a view to your Instruction.

Certainly, if the Evangelists had enter'd more minutely into the Conduct of Christ; if they had indulged us with other particulars of his Behaviour; (for surely the *smallest* Occurrences that could have been mentioned would have had a Dignity attending them, that might have interested the most *insensible* Heart!) we should have found many Occasions to admire that Beauty of John 21. 25. Order, and Regularity of Method, and Propriety of Conduct, which distinguished him both in his public and private Character.

OBSERVE the ORDER of NATURE, thus beautifully displayed by the Royal Psalmist.

"In

20 *Jesus said to his Disciples—Gather up the Fragments*

Psf. 104. 20. “In the Darkness of the Night all the Beasts of the Forest do move.”

“When the Sun ariseth, the Lions, who were

before roaring after their Prey, get them away

Psf. 104. 22. “together, and lay them down in their Den.”

“The Locusts (says the Wise Man) have

Pro. 30. 27. “King, yet go they forth all of them by Bands.”

“The Stork in the Firmament knoweth her

Jer. 8. 7. “appointed Time.”

“The Turtle, the Crane, and the Swallow

Ibidem. “observe their Seasons.”

The Roman Poet hath beautifully described the Oeconomy of the Bees. See VIRGIL, Book the 2d.

“Thus then to Man the Voice of Nature spake

“Go, from the Creatures thy Instruction take.

Port

If then every Part of the Creation—if the Beasts of the Field, the Fowls of the Air, which have no Understanding, thus observe, by Instinct a regular Order and due Course, shall Man, who enjoys the Light of Reason, hurry on precipitately without any regard to regularity and method, when the Testimony of his own Senses, as well as the Pattern of the Brute Creation, condemns such a Practice, and tells him, in as plain Terms as possible, that Confusion and Embarrassment must of consequence be attendant on those who (in the Expression of the Apostles) “walk disorderly?”

2 Thess. 3. 11.

Accordingly you may observe there is a Passage in the Book of Acts analogous to this.

Let it be universally known (say the People)

Acts 21. 24. for the sake of all those who seem not indisposed

*c Mane ruunt Portis, nusquam mora, Vesper, ubi e Pa
tandem discedere campis, admonuit, Tum Tecta Petunt, et
corpora curant.*

Jesus said to his Disciples—Let nothing be lost.

21

come into these measures——“that thou thyself walkest orderly.”

The Annals of History point out to you, in a strong Light, the natural Consequences which flow from a Relaxation of Discipline. That Anarchy and Confusion must inevitably ensue, may be easily traced in the Rise and Fall of the ancient Republics——The Commonwealths of Greece and Rome. Every Instance concurs to prove that Liberty, if it once degenerates into Licentiousness, is equally detrimental to the State, and to every Individual of the Community; and that the Reins of Government can no longer be held with Dignity, than whilst a due Regard to Propriety and Decorum, Regularity and Subordination, is inviolably preserved and maintained. Certain it is, that Jethro, whose judgement was matur'd by age and experience, did not attempt to improve the Conduct of the Great Lawgiver by his wise Council and admirable advice. With what ease did Moses afterwards govern the People when he acted according to his Directions,

Exodus 18.

21.

Appointing Rulers of Thousands,

Rulers of Fiftys,

Rulers of Hundreds,

and Rulers of Tens.

The hard Causes they brought to Moses, but every small Matter, the Deputys judg'd themselves; so that the People return'd to their respective Homes, satisfy'd, and in Peace.

And it was by such an œconomical administration, that he was enabled to feed 'em with a plentiful and true Heart, and to rule them prudently with all his Power. Ps. 78. 73.

There is such a Beauty in Method and Regularity, that one would imagine every Person must 1 Cor. 14. 40.

22 *Jesus said to his Disciples.—Gather up the Fragments* must be naturally enamoured with it! Every Person would observe it on account of the Facility with which it enables them to conduct their Affairs; the Ease with which they can transact their Business, state their Accounts, and pass through the various Concerns of Life.

Gen. 32. 19. What a striking Example of Oeconomy is before you in the Person of the Patriarch Jacob in the Disposition of his Wives and Children, and his Cattle! Very visible is his Observance

1 Tim. 3. 4. Rule, and his Attention to Order, in his arranging the respective Companies. Why they were to keep a suitable Distance from each other. Why the Stages of their Journey were to be

Gen. 33. 13, 14. short—and why their Movements slow. It was for prudential Reasons there given. And as this Disposition was suggested by the Impulse of Fear which frequently “betrays those Succours that Reason offers,” it is a natural Inference, that the same Regard to Order and Method characterized his conduct under every Situation.

Where there is Regularity, the Cottage of the meanest Peasant looks like a little Commonwealth within itself. For how agreeable it is to see (in the Expression of the Apostle) Persons “ruling well their own House!” To see a Family under so exact an Oeconomy, as that the Hours of Devotion and Repast, Employment and Diversion, never break in upon, but duly and with Propriety, follow each other!

Such a constant, orderly, and beautiful Succession must equally delight the Eye of the Beholder, as the Practice becomes familiar and pleasing to those who walk in the Paths of it.

1 Cor. 14. 40. With what Earnestness does the Apostle the Gentiles in one place enjoin a regular Conduct to the primitive Christians! And in another

Coloss. 2. 5.

Jesus said to his Disciples—Let nothing be lost.

When you find him actually rejoicing when he held their *Order*, following his *Pattern*, as he followed *Christ*.

It is recorded, to the Honour of the Friend God and the Father of the Faithful, with that *admirable Order* he commanded his Children and his Household.

Gen. 18. 19.

It was for *this Reason* that he was to be made great and happy Nation.—A manifest Proof, that (as the Apostle argues) *the same Order* with which he conducted his own private Affairs, was equally proper to be extended over a great and happy Nation.

What an amiable Pattern of ORDER is displayed in the illustrious character of King *Alfred*.

That he might be the better able to extend Charity and Munificence, he regulated his finances with the most perfect *Oeconomy*,

Divided his Revenue into a certain number of parts, which he appropriated to the different expences of the *State*, and the exercise of his private liberality.

Nor was he less an *œconomist* in the distribution of his *TIME*, which he divided into four equal portions: To *Sleep*, to *Business*, to *Exercise*, and to his *Devotions*.

This was the Conduct of one of the Best and greatest Monarchs that ever exercised the Functions of Sovereign Power.

SMOLLET Hist. Eng. v. I. p. 20.

And now follows an Example from *sacred History*, equally Illustrious, equally Glorious.

Was it not the *Order*, *Regularity*, and *Method* with which every thing was conducted by *David*.—The *Disposition* of his Fleets and Armies.

—The *Discipline* of his Officers—The *Order* of his Table—The *Sitting* of his Ser-

1 Kings 10. 4, 5.

vants—

24 *Jesus said to his Disciples—Gather up the Fragments*
vants—The *Attendance* of his Ministers, &
that so particularly attracted the Admiration
the Queen of Sheba, and struck her with sur-
Surprize, “that no more Spirit was left
“her.”

Every one was placed in their respective
Ranks; each had their particular Employment
and every Thing was as under such an Occa-
sional Direction (it necessarily must be) beautiful
in its Season.

1 Cor. 14. 40

But, to perfect the Character of the Occa-
sion, I must add to ORDER, to ORDER, I say
which is the Support of Society, I must add

P R U D E N C E

It is Discretion that must preserve thee. } Pro
It is Understanding that must keep thee. } ii. 1

THIS implies a proper Enjoyment of what
you have—to make a discreet Use of it
to act agreeably to your Character—to suit your-
self to your Circumstances—to whatever Situa-
tion of Life Providence hath placed you in.
It implies a Conduct entirely consistent with itself
on all Occasions, and in every Station; equal
distant from Profusion on the one hand, and
Avarice on the other—A strict Observance
the Apostle's Exhortation. “Be ye temperate
“in all Things;” industriously avoiding
only what is in itself improper, but also whatever

1 Cor. 9. 25.

“I Wisdom dwell with Prudence.”
Prov. viii. 12.

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Jesus said to his Disciples—Let nothing be lost.

25

has the least or most remote *Appearance* of Impropriety; that the Tongue of the Slanderer may be struck dumb, and *Malevolence* lose its sting.

Is your Lot fallen in a *fair Ground*? Hath God intrusted you with *great Talents*? Consider, how great soever your Possessions may be, you are in reality no more than a *Steward*: The Talents you have are committed to you in *Trust*, and for the management of them you must be *responsible*. Ps. 16. 7.
1 Cor. 4. 2.

There is *One* who cannot be deceived; who knows of the Wealth you are possessed of, and how much is too often thrown away in *vicious Pursuits*, or *needless Expences*. 1 Sam. 2. 3.

“All Mankind (as a late excellent Writer^a expresses it) are *equal* Sharers in the Wants and Necessities of Life; and the Things which should supply these Wants are *unequally* divided.” Some abound, whilst others suffer Need.—“It follows, that the *Abundance* of the one should minister to the *Necessities* of the other: For when you have discharged the *relative Duties*, you then become a Debtor to such Acts of *Beneficence*, as are required at the Hands of all those to whom God hath dispensed his Gifts liberally.” 2 Cor. 8. 14, 15.

Let no *Plenty* tempt you to be *profuse*. Was not your *Affluence* designed to promote God’s Glory, as well as the Benefit of your Fellow-Creatures? Mark 14. 4.

Propriety of Conduct, was considered by the ancient Philosophers, as the most essential Part of Virtue, and Prudence ranked high amongst the Cardinal ones.

^a Bishop Sberlock’s Discourses, Vol. III. p. 102.

26 *Jesus said to his Disciples—Gather up the Fragments,*

Creatures? Most certainly.—But *Profusion* and
Ex. 16. 18. Extravagance are subservient to neither.

So enjoy your Abundance, as that what is
over, may not be *wasted* or *misapplied*; always
remembering the Words of the Lord *Jesus*, how
Matt. 7. 6. he said—“Give *not* that which is holy to Dogs.
“*Gather up the Fragments* that remain, that
“*nothing be lost.*”—Certainly the best *Rule* for

John 6. 12. your Direction in *this* and *all* Respects is the
Conduct of that Divine Person, who *dignified* our
Nature by condescending to *assume* it, and who
gave a Sanction to FRUGALITY by his own
Practice.

Set *his* Pattern before your Eyes.
Heb. 12. 2. I dwell the longer upon his Head, because
of the *Profusion* of the Age we live in.

The *Romans* had *Sumptuary Laws.*

We seem to be much in want of 'em.

Be ye Temperate in all things,
1 Cor. 9. 25. was in the Apostles time—and *still* continues to
be, a Precept that can never be too much urg'd,
nor too much inculcated upon the minds of the
Rising Generation.

There is an expression made use of by the
Apostle, well worthy of your Notice.

Be Careful for Nothing.

Philip. 4. 6. Take *no* Thought.

Mat. 6. 25. I would have you *without Carefullness.*

1 Cor. 7. 32. *Θέλω ὑμᾶς ἀμεριμνους εἶναι.*

But sure none of the above expressions forbid
or discountenance a *proper* Carefullness!

For *THAT* the Apostle has enjoin'd very fre-
quently, and all the sacred writers *confirm* the
same.

All that is forbid by this expression,

Be ye without Carefullness,

Is the—*Ægritudo Animi*, the *Ærumna Mentis*.

Jesus said to his Disciples—Let nothing be lost. 27

A painfull Anxiety, full of doubts and fears, *Jonab* 4. 8,
and diffidence. 9.

Such a Sollicitude as is *distrustfull--corroding--* *Eph.* 4. 20.
company'd with *discontent*—but, I hope, you
have not so learn'd Christ.

Is it not the repeated Advice of the *Psalmist*—*Psf.* 55. 23.
cast thy burthen upon the Lord ! *Psf.* 37. 4, 5.

Any other Conduct but This, would be quite
unsuitable. I ought to say—would be very Cri-
minal. Consider. Thou art the Work of his *Psf.* 100. 2.
hands.

God is in *Heaven*, and Thou upon *Earth*. *Eccles.* 5. 2.

Be then (as Christians ought to be) *humble*—*Psf.* 35. 10.
sign'd—dependent.

Do thy *Duty*. *Philip.* 4. 9.

Exert thy best *Endeavours*. *1 Thess.* 2. 9.

Be chearfully Industrious, and leave the *Event* *Psf.* 18. 36.
to God.

The Promise he made to his Servants is, I
will be with you *always*. I will *never* leave thee *Mat.* 28. 20.
nor forsake thee. *Heb.* x. 35. xiii. 5.

Only let your Conversation be as becometh *Phil.* 3. 20.
the Gospel of *Christ*.

Let his Precepts be the Model of your Prac- *John* 13. 15
tice.

Let his *Example* influence your Lives. *Mat.* 11. 29

The Words of the Evangelistⁱ you see very *John* 6. 12.
evidently, contain both a Command and a Prohi-
bition.

C 2

You

To make the greater Impression up-
on the Reader, this very same Portion of
Scripture is appointed by our Church to
be twice read in her second Service—the
1st Sunday in *Lent*, and the 25th Sunday
after

28 *Jesus said to his Disciples—Gather up the Fragments.*

You are *enjoined*, after a *sober Use* of what God hath given you, to gather up the Remains, the Overplus, and reserve them for a *future occasion*. You are *prohibited*, as by the Bounty of Heaven you *received* it, from either making *Waste*, suffering it to be *made*, or seeing ought *misused* or *misapplied*; as undoubtedly it is very much so, when either on the one hand, it ministers to *Excess* of any kind, or on the other hand, *squandering* “the Children’s Bread, by casting it to Dogs.”

Wine, which maketh glad the heart of Man, may be given to the Sorrowfull, and *strong drink* to him who is ready to perish; let him (says the wise preacher) *drink* and forget his Poverty, and remember his misery no more. But is there not a *Precaution* given along with this? Most certainly there is. Observe,

“Let it be given for *Strength*, not to *Drunk-
ennefs*.”

It is your Duty to *perform* what our Lord bids you—to be provident—careful—frugal—to “gather up the Fragments which remain.” Equally doth it become you to abstain from what he *prohibits* you—Not thoughtlessly to *squander*, *waste*, or make *Consumption*—Let nothing be lost.

Though *Jesus* was entirely free from worldly Cares, and from all anxiety about Futurity, he did not think it *unworthy of him*, upon this occasion

after *Trinity*; (and I know of no other such instance.) There is no other in the whole second Service, which makes it the more remarkable.

“FRUGALITATEM virtutem esse maximam judico
CICERO pro Rege DEIOTARO.”

Jesus said to his Disciples—Let nothing be lost.

tion, to order his Disciples to *take care of the Broken Meat* that was left by the Multitude. *Mat. 14. 20*

The REASON mentioned by him for their so doing, *viz.* "That nothing might be lost." *John 6. 12*

claims your Notice, and *very much* deserves your attention : For it shews, that HE, to whom the Earth and the fullness thereof belongs, willeth *Pf. 24. 1.*

every Man to take due care of the Goods which he possesses ; and that if he *wastes* any thing by Carelessness or Profusion, he is guilty of Sin, *viz.* *Mat. 26. 8.*

The Sin of despising the Creatures of God, which, is so admirable a Contrivance as the frame of the World, God had produced for his Use.

Wherefore, as by feeding so many, *Jesus* has set you an Example of *Liberality*, so, by taking care of the Fragments, he has taught you *Fru-* *Mark 6. 39, 40.*

ality ; and, by joining the two together, he has shewn you that *Charity* and *Frugality* ought to *John 6. 12.*

go hand in hand, and that there is a Wide difference betwixt the truly *Liberal* and the *Lavish*

Man.

I cannot quit this Head of PRUDENCE without imparting to you

ONE observation founded upon Fact.

When the Scripture says—*I Wisdom dwell with Prudence*, it asserts a Truth which is undeniable. *Prov. 8. 12.*

A PRUDENT person put him but into the *Luke 19. 15.*

possession of a very small moiety, instead of living

on the Principal—or hiding it in a Napkin—

shall make the very best *advantage* of it he can.

Will either put it into the hands of the Ex-changers, in order to receive it with *usury*, or *Mat. 25. 27.* shall lay it out *properly*.

That is, by *prudent management*, shall be *Luke 19. 23.* able to provide every Necessary—Every Convenience of life. And by dint of *Thrift—Indus-*

30 *Jesus said to his Disciples—Gather up the Fragments,*

Prov. 14. 23 try—and close application, by carefully watching *Times and Seasons*, and using *forecast*, shall make some reserve for unforeseen Casualties, and against a Time of Need.

Eccles. 10. 18. So surprizingly great and so very wide is the difference which *Œconomy* makes in people's

3 Cor. 7. 31. Circumstances, would they but think seriously and weigh Consequences, for it is an easy lesson and very practicable, so to *use* this World as not to *abuse* it.

But perhaps some will ask—Why descend to such *minute things*? To gather up crumbs—fragments—broken meat?

Acts 10. 15. I answer—What God hath thought fit to propose to you, yea, and *expresly* to enjoin—that call not thou “*minute*.” Would not the practice thereof turn out to *your* advantage, as the

Mark 8. 8. Disciples undoubtedly found it did to *theirs* when at one Time they gathered no less than *twelve* Baskets, at another *seven*? For as they well reasoned among themselves, though upon

Mat. 26. 8. another Occasion—“It becometh us not to lose”
Mark 14. 4. “any thing!—To what purpose should there be *Waste* made?”

Does not this *Gathering up* the Fragments prevent their being *lost*? For *that* is the Duty incumbent upon you—*this* is your *next* Care. They may be useful to *yourselves*; for your present Affluence is no Security against future Exigencies. They may be serviceable to others
Ja. 4. 13, 14. “for the *Poor* you have always with you, and when you will you may do them *Good*.”

Consider well; *Œconomy* is the Parent of Beneficence. By your *gathering up* the Fragments which remain, you will be the better enabled “to scatter them abroad upon the *Waste*”

“ters.”

Jesus said to his Disciples—Let nothing be lost.

31

ters." This is the right Principle of Frugality.

2 Cor. 9. 6, 7

Certainly your Light never *shines* before men with more resplendent Lustre, nor can yield greater Satisfaction to your *own Breast*, than whilst you are communicating that Happiness to others, which you *yourself* enjoy; and, like the sun with its benign Influence, calling forth the powers of Nature. The greatest man in all the East did not in any one thing display a more amiable pattern for your Imitation than in this—that "he never eat his Morsel himself alone, so that the Fatherless did not eat thereof with him."

Mat. 5. 16.

Job. 31. 17.

Were something *spared* from the Elegancies, may say, with greater Propriety, from the Superfluities of Life; if some unnecessary Expences were *retrenched*, and other pompous Exuberancies *rescinded*, (which cannot *profit*, nor yield any permanent Bliss, for they are *vain*;) what ample Room would there be left for such Actions, as give a secret Delight in the Performance, and the Pleasure of which improves in reflexion?

Sam. 12. 21.

To a *thoughtful* Person (if he attends to what his own Mind *dictates* to him) this Reflexion will always be uppermost. Whilst I not only enjoy all the Comforts¹, but even *wanton* amidst all the Superfluities of Life, ought I not to send portions to them, for whom *nothing* is prepar'd? Consider: It is by *such an* Use of the good things you are possessed of, that you will be entitled to that desirable Blessing the Wise Man alludes to—An *Exemption from Sorrow*.

Luke 16. 19.

Nebemiah 8.

10.

Esther 9. 22.

Rev. 11. 10

A very

¹ The Greek emphatically calls it
Ευφραϊνομενος λαμπεως.

32 *Jesus said to his Disciples—Gather up the Fragments.*

A very desireable blessing indeed !

Isai. 35. 10. *it.* *Prov.* x. 22. Sorrow and sighing shall flie away.

But alas ! very often the Case is much other-wise.

Jonah 4. 7. Too often the *Worm* lies at the Root of the *Gourd*, and

Psf. 109. 16. *Blessing* is far from 'em.

Eccles. 5. 17. What avails it to be possess'd of Wealth, if he have much *sorrow* and *wrath* in the *possession* ?

Are your Circumstances “minished and “brought low ?” *Contract* your Desires.

Psf. 31. 9. Perhaps God hath not set your Feet in a large

Luke 21. 2. Room, yet, if you are possessed of *two Mites*,

Mark 12. 42. that, with prudent Management, will be sufficient.

That it is a *small Sum*, we will admit;

but that it *has* been deem'd sufficient, is very

evident, for it *sustained a Widow*,—it was—her

whole Living,—and, till she thought fit to part

with it, gave her Bread to eat, and Raiment to

put on. Under *strait* Circumstances, undoubtedly

Gen. 28. 20. there *will* be Difficultys—there *will* be

Temptations—there *will* be Grievances. When

Job expostulates with his friends, he has Truth

enough to support his Question, “Does the

“wild Afs *bray* when he has Meat? Or *loweth*

Job 6. 5. “the Ox over his Fodder ?” But though there

are no *coercive* means you can use to gain an

1 Kings 17. extraordinary Supply, though you cannot com-

14. mand that the Barrel of Meal waste not, and

that the Cruse of Oil should not fail, yet, by a

well-tim'd Self-denial, you can cut off many need-

less *superfluous expences*—you can with-hold

yourself from *pampering* the *Flesh*—and from

Rom. 13. 14. *fulfilling* its Lusts:

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Jesus said to his Disciples—Let nothing be lost.

You must, it is a Duty incumbent upon you, prove what you have to the best advantage. Consider well. In this vast and beautiful System of the Universe, where not a single Atom is *lost*—where every part of the Creation is *employ'd*, can it be suppos'd with any colour of Reason, that Man, endow'd with superior faculties, is form'd only to *sit down—to eat—to drink—to rise up to play?*—No.

Ex. 32. 6.

The Scriptures teach you otherwise.

They teach you (and without which the *Œconomist* cannot be perfect) they teach you

S S I D U I T Y.^m } *Prov. 13. 4.*
Ex. 14. 15.

MY Son, arise, and be *doing*, and the Lord shall be with thee. *1 Chron. 22. 16.*

Hear the Reproof which *Jesus* gave—and which well deserves your attention. “Why stand ye here all the day *IDLE*? For very often are the effects of *Sloth*, proceed it either from a Vicious Education—or from a dislike they may have to *Business*.” *Mat. 20. 6.*

The most *natural* weapon to repell *Want*, is *LABOUR*. *Prov. 10. 4.*
Prov. 19. 15.

The *sense* of Want—of Hunger and Thirst—wisely wove into your Nature to *awaken* you to *Industry*, and call forth your Talents. *1 Cor. 4. 12.*
Luke 15. 14.

It is an *objection* to some Charity-Schools, that they have not made *Labour* and *Industry* a part of their Constitution, but that the Children bred

Quis tandem me reprehendat? aut

Quis mihi jure succenseat?

Eheu! Quantum *Temporis* alii tribuunt ad Festos Die Ludorum celebrandos—conviviis—Voluptatibus—aleæ—Pilæ, &c.

Ego met per plurimos annos ita vivo, ut a Studiis nullo unquam Tempore, aut Commodum allexit—aut otium abstraxit—aut voluptas avocavit. CICERO pro Archia Poeta.

34 *Jesus said to his Disciples—Gather up the Fragments.*

bred there are educated in the *softer* and more *delicate* employments of Life, and were thereby quite *enervated* in their discipline, and rendered incapable, in their more advanced years, of applying themselves to the *useful exercise* of Manufactures—or the laborious employment of Husbandry. This therefore is a Great and Capital Fault in the original Constitution of these Schools.

Is not the Duty of LABOUR a Branch of *Religion*? Is not INDUSTRY consistent with *Devotion to God*? What else is the meaning of that express Command? A Command where-
in all of us are Concern'd.

Phil. 2. 12. WORK out your Salvation.

Heb. 12. 2. Again: Look up to the Author and finisher of your Faith,

And attend to what *he* says.

I have a *Work to do*.

Luke 12. 50. O how am I straiten'd, untill it be accomplished!

John 9. 4. I must *work the Works* of him that sent me.

There is no getting thro' *this* world without

Psf. 104. 23. Toil and Labour—without weariness and pain-
2 Cor. 11. 27 fulness—without Watchings often.

Gen. 3. 19. For in the *sweat* of thy face shalt thou eat Bread.

1 Pet. 1. 4. There is no getting to your inheritance in the *next World*,

1 Tim. 6. 12 Without *fighting Manfully* (like a Good Soldier

1 Cor. 9. 26. of Jesus Christ) against *Sin—the World—and the Devil*.

And effectually opposing and getting the Better of the *Lusts* of the Flesh, the *Lust* of the Eye, and the *Pride* of life.

Be you attach'd either to *this* World, or the *other*

Jesus said to his Disciples—Let nothing be lost.

35

For, all your *success* attends upon your labour--

1 Cor. 15. 58

your attention—your Industry. Gird up your

1 Kings 18.

loyns therefore, and exert yourselves.

46.

Nebem. 4.

Observe but how it was formerly.

17.

The Heads of Familys cultivated their own vineyards.

Isaiah 5. 2.

Till'd their Fields.

Gen. 32. 12.

Fed their Cattle.

And bore their Share in the general Toil and

Gen. 13. 5.

travail of Mankind.

But when Men increas'd, and the Earth was divided in Property to particular persons and families, Trades and Manufactures became necessary.

Labour and Industry are useful in a double capacity.

By THIS you acquire those means which one can help you to the *Necessaries*—the *Con-* Eccl. 10. 19.
veniencies—the *Comforts* of life. And

And, They are the *true art* of making you rich and enjoy them when acquired.

Pf. 37. 16.

This I must say to you in favour of *Industry*, that Thousands have, by dint of application, acquired a great *facility* in the performance of their respective Employments; and that such as have (their *shame heretofore*) liv'd in Sloth and Idleness, when they have habituated and accus'd themselves to *Business*, instead of findingirksomeness—a Toil—or Difficulty, will by learn to *take delight* therein. So that (as Psalmist speaks) with *pleasure* will they set to their work and to their labour untill the Pf. 104. 23.
evening.

The Spirit in Man is an *active* Principle.

The Mind will ever find employment for it-

Sensual Thoughts will infallibly croud in, if

36 *Jesus said to his Disciples—Gather up the Fragments*

if your attention be not pre-occupy'd, and engag'd otherways beforehand.

Hence it is that IDLENESS may be looked upon as the SOURCE of ALL EVIL. For a slothfull Person is an Easy conquest to the Temptations of Satan. To the Enticement of their Associates, who are Wicked and Abandonedⁿ.

Hence comes Gaming—Riot—and Excess, whereby they are the very Pest of human Society.

Mark well the words of the Prophet, where he charges *Sodom* with this Guilt as *Principally*.

Ezek. 16.

ABUNDANCE of IDLENESS.

49.

Labour and due Attention,

Prov. 13. 4.

Industry and Diligence,

Will ever be crown'd with *Success*.

Affurance is given, that he who practises the same, shall stand before *Kings*: He shall stand before *Mean Men*.

Prov. 22. 29

For man was created by God to be of service to himself and to the community.

Gen. 2. 15.

To Till the Ground. To Dig—to Dredge and to Manure it.

An apprehension of *Want* is a call to INDUSTRY.

Look around you thro' the whole Creation

All is ACTION—there is no REST—standing STILL.

A constant *Activity* moves and preserves every Thing.

Acts 25. 26.

Hosea 13. 9.

The *DUTCH* say, (and they say it not without reason) their words are words of Truth and Soberness, that IDLENESS is a *Detriment* to the Community.

As such, they have by Law provided remedies against it, and Punishments for it.

Jesus said to his Disciples—Let nothing be lost.

Being too *Idle*—or too *ignorant*—to subsist by their own labour, they live by Spoil upon others. IDLENESS is the foundation of all those vices which destroy and ruin the Poor.

For being desirous to live by any means rather than by *Working*, thro' an unavoidable Necessity they either *starve*—or else they subsist by *Vil-*

In short, we should all of us consider ourselves, *Servants of God*.

Every one fulfilling their Task in their proper *Station*.

Even we ourselves (tho' *Ministers of God*)

are your *Servants* for Jesus sake.

If the High and Ingenious benefit the World by the labour of the *Brain*, the Low and the

Robust may be of equal service by the labour of the *Hand*.

Was it otherwise, Had God intended you for a *lazy—indolent—*

sedentary life, and like the *Leviathan* in the deep, only to *play* therein, HE would have

made the whole Terrestrial Globe into one *Garden* like that of EDEN.

Would have fed you with the *Food* of Angels.

He would have cloth'd you too with *raiment*

put on.

But on the other hand, you find, by experience, God has molded the Earth in *such a*

manner, that 'tis cover'd with Thorns and

pests—'tis over-run with Weeds and poisonous productions, unless you *put to your hand*

to destroy their growth—and root 'em out.

With the following observation therefore I will close up this Head.

It is LABOUR.

2 Cor. 4. 5.

Gen. 3. 19.

Pf. 104. 23.

Exod. 32. 6.

Pf. 104. 26.

Pf. 105. 39.

Mat. 10. 30

1 Chron. 22

It 16.

D

38 *Jesus said to his Disciples—Gather up the Fragments*

Gen. 45. 9. It is INDUSTRY, and Application, that must bring every thing to perfection.

Eccles. 4. 8. Hear what Cicero says, and the sacred writers confirm it.

The reason is very plain. Because Idleness naturally and necessarily ends in *Wickedness*.
1 Tim. 5. 13. And the Crimes which are the Consequence of Sloth, are extremely injurious to the Publick.

There is a passage in the Old Testament remarkable, not to be taken notice of, upon subject I am now speaking. The Passage is this, *1 Kings xi. 28. And Solomon* eying the young Man that he was *industrious*, he made him *RULER* over all the *Charge of the House of Joseph*.

Be often reflecting upon that Great—High—and Excellent *Character*, which is most beautifully describ'd and exhibited for your Imitation, by the Wisest Prince upon Earth.—*Prov. xxxi. 13, 14, 15, 16.*

Let us therefore, in our several places and stations, discourage Laziness and promote due attention to Business; and the interests of Religion and the civil Society, will be at once *sustained and provided for*.

1 Chron. 22. 16. What various Incentives are there to Industry

In the natural Course of Things it is so ordered, that *nothing, &c.* valuable can be procured *without it*; for the *Earth* bringeth not forth *Fruit* without a *repeated Tillage*, and a *continual Cultivation*.

Gen. 3. 17, 18, 19.

Here we may with Pleasure observe those *mirable Institutions*, which the Wisdom of the Legislature hath erected, for the Encouragement of *Industry*, the *Cultivation of Arts and Sciences*.

• Jam Inertiae Nequitiaq; me Condemno.

CICERO pro Ligario

Jesus said to his Disciples—Let nothing be lost.

the Advancement of Commerce, and the Improvement of useful *Manufactures*; with a View to animate the World to a laudable Exertion of their *Faculties*, to raise a noble and generous spirit of *Emulation*, ever conducive to the *Wellfare* and *Prosperity* of a commercial People.

It is observable in the Gospel, that when a certain Man took a Journey into a far Country, he did not leave his *Affairs* at home unsettled, unprovided for, or disconcerted. "He gave to each Man his *Work*: To one five Talents—to another two—to every one according to his several Abilities, with orders to each to occupy the same till his return." And then he rewarded the Industry of those who had faithfully discharged the *Trust* reposed in them. Mark 13. 34

A supine Negligence is in itself criminal. Accordingly you find that servant, who let his Talent lie dead and unimproved, is not only severely rebuked for being slothful and unprofitable, but for being wicked. Luke 19. 22

It does not appear that he wasted it by Extravagance. But his Fault was, he did not improve it; he wrapped it up in a Napkin—he hid it in the Earth—when it certainly became his Duty to have put it out to the Exchangers. Mat 25. 25

Endeavour then by the honest Arts of Industry and Labour, Diligence and Frugality, ("rising up early, late taking rest, and eating the Bread of Carefulness") to improve what you possess to the best Advantage, and to gain, if possible, an additional Talent to the one you have, never "enlarging your Desires" beyond the Limits of your Fortune. Prudence requires that you should conform yourself to your Station, check all aspiring Views; and in your Seasons of Relaxation, as well as in every other Point of

40 *Jesus said to his Disciples—Gather up the Fragments, your Conduct consult your own Circumstances, not the Pattern of your Superiors, and proportion your current Expences to your annual Revenue.*

Luke 14. 28.

The Romans had Sumptuary Laws, that People in low Circumstances should be laid under proper Restrictions: A most admirable Institution.

It is a Renexion, which, though with Reluctancy, Truth obliges me to make—A Prevalence of Luxury, the Love of false Pleasure, and the Pride of Life, tempts (I had almost said) all Persons to live above the Rank which they hold in the Society, impelled in a great measure by that prevailing Vice^p, which so easily besets the Unguarded, is destructive of all Morals, Industry, and Order, and a Stimulus to every other vicious pursuit.

Hebr. 12. 1.

In this Particular, surely “the former Times were better than these:” If we view the general Propensity to Gaiety, Dissipation, and Extravagance, which at present reigns in all Conditions of Life. Luxury hath fatally spread its Influence among those middling Parts of the Community, which heretofore^q were untainted.

Eccles. 7. 10

Dazzled with the false Glitter of Pomp and Grandeur—eager to outvie each other—their Senses are captivated with the dissolute Maxims of Luxury and Pleasure; and no Wonder, when they see through the Medium of Ambition and Envy, that they reflect not on the Impropriety of Conduct, the Inequality of Station, or the Disproportion of Revenue.

2 Tim. 3. 4.

Seldom

P G A M I N G.

^q I say *heretofore*, but NOW grave dictu. Præterierunt ista feliciora Tempora. Aliud est exhortum sæculum—aliud vitæ regimen—alii Mores. CICERO *Orat. Catalin.*

Jesus said to his Disciples—Let nothing be lost.

41

Seldom—very seldom do we find the Apostle so vehement in his Exhortations—so earnest in his Remonstrances, and under such Commotions, as when he is inveighing against that very sin, LUXURY and EXTRAVAGANCE, from which I am now dissuading you.

Philip. 3.
18, 19.

How often (says he to the Philippians, who were rioting in excess, and glorying in their shame) how often have I told you before, and now tell you, even Weeping, that if you thus continue to give up yourselves to your own hearts lusts, reject and disclaim all acts of Self-denial, as if not Christian Dutys—and break thro' every rule of Temperance, Sobriety, and Moderation, the end thereof will terminate in your destruction.

Pf. 106. 38.

1 Pet. 4. 17.

A little is enough, (for I would have you without carefullness.)

1 Cor. 7. 32.

A little is enough for all the Necessitys, yea for all the Innocent delights of Nature, and it may very justly be asserted—without Oeconomy, how LARGE soever an Estate is, there will still be a deficiency, for, as the Sacred Writer observes, as well as the Prophane, these are the people who enlarge their desire as Hell, and are as death, which cannot be satisfy'd.

Habak. 2. 5.

You have a true image of their Embarrassment and Disquietude given you by the prophet Isaiah.

Isai. 57. 20.

C 3

They

Our portion is not large indeed,
But then how little do we Need,
For Nature's Calls are few.
Herein the Art of Living lies
To want no more than may suffice,
And make that little do.

* Multa petentibus,
Desunt Multa. HORACE.

42 *Jesus said to his Disciples—Gather up the Fragments*

They are (says he) like the troubled Sea,
which cannot rest.

Ever in agitation,

Always ruffled and disturb'd.

Pf. 39. 7. *In-vain* do they disquiet themselves.

Heap they up *ever so much*, says the same
Writer, they cannot make it answer their ex-
pectancy, there will still be a *deficiency*—not-
withstanding their fullness they will still be in
Job 20. 22. Straits; but, with *Oeconomy*, it will always be
found, that the least estate is not too small.

Jer. 45. 3. *Retrench* therefore your Expences, inviolably
adhering to that admirable axiom of the Roman
Poet !

LIVE WITHIN COMPASS.

He who *knows* his Duty will not request God
for more than what he is taught to pray for, viz.
that Heaven would bestow upon him

Mat. 6. 11. *This Day his Daily Bread.*

Luke 11. 3. HE, whose God is his Belly, will not be

Phil. 3. 19. restrain'd, will not be satisfy'd with asking for

To Day,

Num. 11. 19. (neither with two days—nor five days—neither
with Ten days nor Twenty days)—NO.

Prov. 30. His language is—Give me such PLENTY
13. 16. as I may be *Independent*. Give me such a

Luke 12. 39. Ample Share of the Good Things of this life, as
that my Soul may *take her ease*.

Such is the presumption of the Voluptuous
Epicure.

ADMIRE the MODERATION of *Agur*
Prov. 30. 8. what he calls *Convenient Food*.

That is, so much as will satisfy the *Cravings* of
Nature. HE solicited for nothing further, no
thing

—Infra

Fortunam debet Quisq; manere suam.

OVID DE TRISTIBUS, lib. ii. p. 57

Jesus said to his Disciples—Let nothing be lost.

Nothing more, than was absolutely necessary for strength, but not to Surfeiting.

Eccles. 10.
17.

ADMIRE the MODERATION of the Baptist.

Mat. 3. 4.

Void of all Personal regard, and of every thing relative to the Body.

Remarkable for the *vileness* of his Apparel, James 2. 2.

is remarkable for the Plainness of his Food.

Mat. 3. 4.

Praetising Self-denial,

Keeping his Body in Subjection.

Mark 1. 6.

Mortifying the Appetite.

Rom. 13. 14

ADMIRE the MODERATION of Timothy.

Which gave occasion to the Apostle's advice, Drink *less* Water and *more* Wine for thy Stomach's Sake.

1 Tim. 5. 23

Now if such was the Conduct of these Primitive

Saints—if such was the Deportment of the

great Prophet—ought you not to make this natural

Luke 7. 16.

inference, viz. That this Man of God forbids

your indulging your Appetite.

Providing Prov. 23. 2.

for the Flesh, fulfilling its Lusts.

Absolutely Rom. 13. 14

forbids (to all private People at least) the

1 Pet. 4. 4.

Gorgeous Apparel.

Canticles 3. 6

The Purple Robe.

Luke 16. 19.

The Fine Linnen.

Isaiah 3. 23.

And yet how *vain* and *ill-judged*—how ex-

travagant and *unbounded*, yea how *ridiculous* is

the extravagance of many people (in low life

especially) in BOTH these articles.

So just is the observation of the Prelate who

says "we imitate none of the *Best* of our Neigh-

ours, in some of the *Worst* of their qualitys.

Is this a Time to invent useless Vanities, or

2 Kings 5.

to import French Fooleries, when even the Ne-

26.

cessaries of life are most REMARKABLY ex-

Ezek. 4. 16.

cessive?

In

44 *Jesus said to his Disciples—Gather up the Fragments*

In the Days of our Forefathers there was greater attention paid to *Oeconomy, Decency and Order*

2 Kings 4.
10.

Hear the Appointment of the *Shunamite* with respect to the Man of God: "Let us make a little Chamber, and set for him there a Bed and a Table, a Stool and a Candlestick".

Real Wants are few—*imaginary ones* innumerable.—A *real Want* is cheaply satisfied—but an *useless Vanity* is very costly.

Fancy, Taste, and Caprice, have invented an infinite Number of *Superfluities*, unknown to our Ancestors, and introduced many expensive *Follies*, under the Notion of modern *Refinements*.

Jer. 45. 5.

Amos 6. 4,
5, 6.

To contract the *Desires* is the grand Principle of human *Happiness*.—"Seekest thou great Things for thyself?" The Voice of enlightened *Reason*, as well as *Scripture*, replies—"Seekest thou them not." For when once a *Loose* is given to the *Desire* of *Superfluities*, you know no End—your wishes are vague and *unlimited*—you can set no Bounds: The Gratification of one inordinate Pursuit paves the way for another; and no sooner is the *present* vain Wish indulg'd, than a *future* imaginary *Necessity* arises, equally importunate, and therefore *retrench* your expences.

Hear what the Celebrated Poet says.

"What Riches give, only let us enquire,

"Meat, Fire, Clothes—What more? Meat

"Clothes, and Fire." POPE.

Mark well. When the Poet asks the Question—What more? the *Beauty* of his answer is in repeating the same words he has made the Enquiry,

—They can give no more.

* This is perfectly agreeable to what Horace says.

Viritur parvo Benè.

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Jesus said to his Disciples—Let nothing be lost.

45

The utmost Riches can do, upon the largest Concessions made to them, is to provide "Food and Raiment; both of 'em the very best."

Deut. 32.
13. 14.

But without a discreet Management, "the greatest Possessions will fly away, as an Eagle towards Heaven."

Prov. 23. 5.

It is "Wisdom that dwells with Prudence." —. 8, 12.
It is "a good Understanding" that will make a small Portion prove a Competency^x.

Pf. III. 10.

It is always with Pleasure observed, that a certain Neatness and Chearfulness attends the Table of him who lives within Compass; where every thing is conducted with that beautiful System of Oeconomy, which unites Elegance with Simplicity, and Taste with Propriety.

2 Kings 4.
13.

Daily Experience confirms this Truth, that who wastes his Substance, when possessed of a moderate Fortune, his Finances would be equal-exhausted, if he had a more ample Revenue. The Cause is self-evident. There is a certain Waste, Negligence, and Extravagance, through every thing; and it is no Wonder wherein the Observation of Job is perfectly applicable—"In the Fullness of his Sufficiency he shall be in Straits."

Job. 20. 22.

The prudent Person thrives in his temporal Affairs. It is for this Reason—Because he balances his Accounts; examines his Gains and his Losses; sees what Proportion they bear each other; considers where his Conduct may have been faulty in any respect, and how for the same he is to rectify it.

Luke 14. 28

The chief praise to which a Trader generally aspires, is that of PUNCTUALITY, or an exact

exact

Si Deus parca obtulerit mann, contracta Cupidine,
erit.
HORACE.

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exact and rigorous observance of Commercial
Promises and Engagements.

On the other hand, he who hath involved himself in *Debt* by a long Course of *Extravagance* and *Prodigality*, finds himself utterly unable to state his Accounts. The *Occasion* of this is clear—They become every Day more perplexed and intricate, being a mere *Stranger*

Hab. 2. 5. *home*^y, and ignorant of his *domestic* Concerns. But the prudent Person preserves these *unembarrassed*, and justly can call what he hath his own. Why? Because he *strictly* adheres to the *Ap*

Rom. 13. 8. *stolical* Injunction—"Owe no Man any thing." Living thus always *within* his Income, his *Retrospection* is without *Regret*, equally as his *Prospect* is without *Terror*; has no Incentives to (because indeed he has no *Occasion* for) *mean* Artifices, or *evasive* Subterfuges; is able at any time to retire from the World; step into his Closet and reflect with *Pleasure* on his past Conduct.

But to change the Scene.—What are the Fruits of *Luxury*, *Sensuality*, and *Intemperance*?
2 Sam. 4. 5. Diseases preying upon your Vitals; at the same time that your *Morals* are vitiated, your whole Frame is *enervated*, "the whole *Head* is faint," "the whole *Heart* is faint."

What are the Fruits of *Waste*, *Profligacy*, and *Extravagance*? **WANT** and **POVERTY** and a Train of Consequences, no less fatal to your *Fortune*, than the other to your *Health*.

3.

y *Homer's Odyssey* was wrote with a View to shew the domestic disorders occasion'd by a Person's absence from Home. This is the Moral of that celebrated Epic Poem, and points out the disadvantages attendant on a Neglect of private affairs.

Jesus said to his Disciples—Let nothing be lost.

47

You see every Day the pernicious Effects of profuseness, and whereto it will ultimately tend².

He therefore that gives into it, must not be destitute of Thought, void of all Reflexion? Certainly—the Expression of the Evangelist confirms it—"When he came to himself"—implying Luke 15. 17. that his former Conduct was heady, rash, and precipitate, when all the Powers of Reason lay dormant. Admirable is the Advice of the Apostle upon this head. Ephef. 5. 15, 16, 17.

It is observable, that when a Widow of one of the Sons of the Prophets implored Redress from the Man of God, on Account of the Demands of a relentless Creditor, she assigned this Reason—"Thy Servant feared the Lord;"—2 Kings 4. 1. implying, that had her Distress been the Consequence of Extravagance, she would not have been a fit Object of Compassion; for

ALL WASTEFULNESS is SIN.

Luke 15. 30.

Mat. 26. 8.

Mark 4. 4.

Oh! that this was graven with an Iron Pen and Lead in the Rock for ever!

Job 19. 24.

Oh! that it was made so plain upon Tables, that he who runs may read it!

Hab. 2. 2.

You have not in the whole Scriptures a more glaring Instance of this than in the Gospel of St. Luke, where it is emphatically called—"A Sin against Heaven."

Luke 15. 18.

If one man sin against another, as Eli observes, the Judge shall judge him—the Cognizance then

1 Sam. 2. 25

² I must again refer you to the remark I made at my first setting out.

It is an Observation worthy of his present Grace of York, and Experience proves it to be founded upon Truth, "That Frugality is the strongest Safeguard to Fidelity." See his Sermon, at Christ Church, London, April 26, 1753.

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then comes before the civil *Magistrate*—"the
Acts 19. 38. "Law is open—they may implead one another."

But this is an *aggravated Guilt*—many con-
Pf. 19. 13. ccurring Circumstances tend to *heighten* it into
what the *Psalmist* calls a "*great Offence*." Him-
self confesses it—"I have sinned *against Heaven*."

Luke 15. 18 "I have sinned *against my Father*."

Pf. 109. 5. If ever "Satan stood at the *Right Hand*" of
an unguarded Youth, to *entice* him into "the
"broad Way that leadeth to Destruction," it
certainly was *here*.

Instead of attending to this *salutary Maxim*—
John 6. 12. "Let *nothing* be lost"—What Havock was
made! What *Destruction* was wrought! He
squandered *without Measure*, being indulged
without Controul. In one comprehensive Phrase—
Every thing was lost. *Every Blessing* from above

Jerem. 8. 15 perverted, misused, misapplied—His *Honour* laid

Pf. 7. 5. in the Dust—his *Health* sacrificed—his *Patri-*

Eccles. 8. 5. *mony* devoured—his *Time* vilely thrown away^a—
his *Duty* to God, his Neighbour, and himself
violated.

Behold *here* the Wretch completed ^b.

Lam. 1. 12. Behind him he saw nothing but *Guilt* and

Pf. 44. 16. *Shame*: Before him, nothing but *Misery* and *De-*

Rom. 7. 24. *spair*.

2 *Pet.* 2. 3. Observe *now* the *Connexion*. Observe, Judge-
ment *lingers* not.

2 *Kings* 21. "Hast thou found me, O mine Enemy?—

20. I *have* found thee."

When

^a Omnis industria Vitæ, & Vigilandi labor, in ante lucanis
cænis expromitur. Subsidia Industria, atque instrumenta Vir-
tutis, in Libine, in audacia Consumuntur.

TULLY Orat. Catalin.

^b Quo quid unquam viderit Miseriis—

Quid acerbius—Quid Luctuosius?

CICERO pro Milone.

Jesus said to his Disciples—Let nothing be lost.

49

When God with Rebukes does chasten Man
Sin, very often he doth it *instantaneously*.
"Sentence against an evil Work is executed
speedily," and "the *right-aiming* Thunder-
bolt" immediately levelled at the Head of the
Offender.

Hear what the Royal Psalmist says: "God
suddenly shoots at them with a *swift* Arrow.
The Lord knoweth the Thoughts of Man,
that they are *vain*." But sure never more vain
when they think they shall "escape for
their Wickedness."

For no sooner do you read of his *riotous living*,
than you read of as quick a Succession by *relent-*
Poverty. "It came upon him like one that
travailleth. It seized him like an *armed* Man."
Does *Experience* give Testimony to this
truth? So also does *Scripture*. And *reason*
says, It must be so.

The *Great Waster* will certainly find it "Bit-
terness in the latter End."

It certainly will, sooner or later, (in that
aphorical Expression of the Royal Psalmist)
come into his Bowels like Water, and like
Oil into his Bones."

When the prodigal Son had spent *all*, then
was, that God called for a *Dearth* upon the
land, and destroyed all the Provision of Bread.

It is a just Remark of a Writer, who well
knows the World, "That Numbers are brought
into bad Circumstances, rather from *small*
Neglects, than from any *great* Errors in ma-
terial Affairs." People are too apt to think
only of *Shillings* and *Pence*, forgetting that
they are the constituent Parts of a *Pound*, till
a deficiency in the *greater* Articles shews them
their Mistake—convinces them, by *dear-bought*
Experience,

When
ite lucan
umenta Vir
Catalin.
Milone.

50 *Jesus said to his Disciples—Gather up the Fragments,*

Experience, of a Truth, which they might have learnt from a little Attention, viz. that Great Sums are made up of small; and that therefore

2 Sam. 12. 8. "he that contemneth small Things, must of consequence fall by little and little".

Ecclus. 19. 1 "And now, before I close this ESSAY, I would remark to you one Observation, which may not perhaps, in the Course of your Reading, have engaged your Attention, viz.

Mat. 24. 15 This laudable Example of "Gathering up the

Mark 6. 43. "Fragments which remain, that nothing be

Mat. 14. 20 "lost," proposed by Christ, and practised by his

Disciples, is set before you by every Evangelist. Luke 9. 17. "Let him that readeth, understand."

There is not any one of all the four Evangelists that has omitted this, therefore attend to it—mark well, and observe it.—

The Profusion of the Age we live in, obliges me to put you in remembrance.

Was it of little or of small Importance, would it have found so many Pages in the sacred Text? Would it have been so very particularly repeated, inculcated, enforced? Undoubtedly it would not.

This certainly is a very striking Circumstance, and indicates it to be highly worthy of Him who spoke it—and of "sinking deep into your Ear."

Mat. 7. 29. Each of the Evangelists have some Criterion whereby to distinguish them.

Luke 9. 44. One represents Christ exerting his divine power in doing Good.

Another views him enlightening the People with his Doctrine, by which their Prepossessions were shaken, and their Prejudices loosened.

Ast. 10. 38.

Luke 4. 32.

c. In hoc maximè laborandum est, ne fortè à Vobis, quæ diligentissimè providenda sunt, Contemnenda esse Videantur.

CICERO pro Lege Manilia

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Jesus said to his Disciples—Let nothing be lost.

51

One views him in his public Character, whilst another accompanies him through the Garden, *John 18.* his Hours of Retirement, and his private Conferences. *Luke 22. 39.*

It is easy to discern, That

Matthew applies himself to the Miracles, and to the Completion of the Prophecies.

Mark (the shortest of all the Gospels) is the most circumstantial in relating the Sufferings of Christ.

Luke opens his Mouth in Parables, *Pf. 78. 2.*

John (ever attendant upon his Master) lets one of those gracious Words which proceeded out of his Mouth fall to the Ground; but, as "no Man ever spake like this Man," records *John 7. 46.* them all. *Luke 4. 22.*

Each of the Evangelists hath something peculiar to himself.

Yet as I intimated to you above, very observable it is, and much to be noticed, that in giving this USEFUL ADMONITION they ALL concur, and with one Voice propose the Pattern for your Imitation.

From which Circumstance it is natural to make this inference, that so important a Lesson for your Conduct (in the observance of which *Prov. 10. 22.* the happiness of human life so very much depends) could not be too much inculcated.

If you ask People—what Calamity in life they most dread?

What Evil they would principally desire to be delivered from?

They would one and all reply,

P O V E R T Y.

E 2

See

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See 2 Sam. xii. 3.

Nehem. viii. 10.

Job xxiv. 4.

Prov. x. 15.

—xxviii. 22.

Prov. xxxi. 7.

Luke xvi. 20.

James ii. 15, 16.

Revelations iii. 17.

Luke 16. 25.

Because they have observed *Lazarus* so circumstanced, numberless were those *Evil Things* which befell him. They must have observ'd it also in the History of Gideon.

Judges 6.

15.

He Complains how *Contemptible* he was, And his family *very poor* in Manasseh.

Eccles. 14.

15, 16.

They must have observ'd it expos'd in the most *despicable* light by the Preacher.

James 2. 2,

3, 4.

And James speaks as unfavourably of *Poor men* as ever Job did.

Job 30. 1,

2, 3.

I would have *disdain'd* (says he) to have set 'em with *the dogs of my flock*.

Mal. 2. 4.

Adhere then invariably to *that Rule* which God has prescribed.

John 13. 13

As you acknowledge *him* to be your Lord and Master, be guided by *his Directions*.

Put into execution this very salutary Maxim.

John 6. 12.

Gather up *Every Fragment*.

Mat. 26. 8.

Guard against *Waste*.

Mark 14. 4.

See that *Nothing* be lost.

Prov. 12. 11

The Issue will certainly be *favourable* and *prosperous*.

Job 5. 20.

POVERTY will be removed far from thee.

Pf. 33. 19.

In FAMINE thou shalt be redeemed from WANT.

Pf. 37. 19.

In the Days of DEARTH thou shalt have ENOUGH.



And

Jesus said to his Disciples—Let nothing be lost.

Having thus far spoke to the *World* in General, permit me a short Address to you my *Parishioners* in particular.

Do YOU, to whom I am nearly connected, having been your *Minister* above Twenty Years, suffer me to give you the Word of Exhortation. *Heb. 13. 22.*

I have endeavour'd thro' the whole Course of my Ministry "rightly to divide to you the Word of Truth."—that you might not be corrupted by the Vices and Follies of the Age—*2 Tim. 2. 15*
and to shew you what it is, GOD requires from *Ephes. 2. 3.*
you." *Micah 6. 8.*

I have nothing so much at Heart, as that you might improve in Knowledge—Grow in Grace—and be wise unto Salvation.

For I seek not yours, but YOU.

2 Cor. 12. 14

And very gladly do I spend, and am spent for *1 Thess. 2. 8*

Do not then send LEANNESS into your Souls, by turning away your Ears from these *Psa. 106. 15.*
my INSTRUCTIONS. *2 Tim. 4. 4.*

SALUTARY they are, because they teach you FORECAST and ORDER—PRUDENCE and ASSIDUITY.

Do not be *slow to hear*, when the MESSAGE I deliver to you is from GOD—nor un- *Ja. 1. 19.*

sensitive when I point out to you The Good *Judges 3. 20.*

and the Right Way, both how to be Prosperous *1 Sam. 12. 23.*

THIS World,—and happy in ANOTHER.

Ho! Every one that Thirsteth, Come ye to *Isai. 55. 1, 2*

Waters; and he that has no Money, Come

Buy and Eat—Yea, Come, Buy Wine and

Milk, without Money, and without Price.

F I N I S.

Blackworth, nigh Ferrybridge, Yorkshire,
November 6, 1766.

And



